1:Spier E-5 (1918) 1928
NT14 Plateau Yumans NT14
Havasupai

224 782 539 When they reach the appointed place, the chief and each of the others touches his finger to the little heap of ash and makes a mark at the corner of his mouth. Then the chief prays, addressing the rising sun:—

inyí·ẽn,yâkídjâ Sun, my relative	pá'âmâhágâ look at us	lyádjẽ that is why I am here
pá'âmâwíwokâ you should gives us	djipaimẽnh ítovâ your domestic animals	má'ávokâ let us see them quickly
inné'°djâ°âkâ we want to kill some.		

•So he talks to the sun: then some of the hunters kill many deer,

224 [833] On the other hand, sexual intercourse would interfere with the pursuit, for the animal would readily get wind of his pursuer or the latter would not be able to see any game. A man would therefore wait two or three days and then bathe before he went hunting.

Hunters sometimes wear a disguise when stalking antelope, deer, or mountain sheep (*ămauldjuwóvlgd, dkwagddjuwóvlgd, dmudjuwóvlgd*, antelope, deer, and sheep stalking). The stuffed headskin of an antelope is worn on the head, while the body is painted pink and white to resemble that animal. Mimicking its actions, the hunter approaches within ten or fifteen meters before he lets fly. A deer head, similarly prepared, but with the addition of willow branches for horns, is worn together with a buckskin coated with ashes to represent the hide. When stalking mountain sheep, the same body disguise is used but the headpiece is the stuffed headskin of an ewe with horns of stuffed buckskin added.

These animals are also driven to localities where they may be conveniently shot. There are a number of places on the cliffs where an animal trail passes around a projecting point, so that they must proceed in single file in order to pass. The hunters build a low semicircular rampart of stones overlooking this place, in which the best shots may crouch with arrow fitted to string. Others drive the animals along the trail; by preference this should be a large party, for the animals are difficult to head off once they turn back. Those in ambush agree that one will shoot the first to appear, another the second, and so on. Game is also driven on to the point of a plateau, at the entrance to which bowmen have been stationed, some at each side and some in the middle. Other men are located at the tip of the promontory to drive the animals back for a second shot. Sometimes they are driven directly over the cliff. The brush and grass is sometimes fired to aid in these drives.

The carcass of a deer struck down by a mountain lion may be taken for food by the old men, but not by those with young children (p. 283).

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171 White Mountain and San Carlos Apache). Like the Havasupai, the
222 Yavapai and White Mountain Apache dry it in large cakes on a layer of
[252] sticks and make a concoction of the dried product.
[412]

The method of harvesting wild seeds by beating them with a scoop into a basket held in the free hand is characteristic of the Basin tribes and those in adjacent California and Arizona. A woven seed-beater is used by the Kaibab Paiute, Panamint, Paviotso, Gosiute, Ute, Northern Maidu, Klamath, Modoc, Achomawi, Atsugewi, and Cahuilla. The Northern Shoshoni and Salinan substitute tray baskets for these; the Western Apache and sometimes the Salinan a stick. The Yavapai also gather the seeds in the characteristic manner.[1] There are differences in the shape and technique of the beater which would repay investigation.

171 A number of tribes share a definite procedure prior to a deer hunt
224 which corresponds to the Havasupai meeting at a fire and praying to the sun. The Huichol obtain power from a fire on the evening before the hunt; Luiseño hunters stand in the smoke to be freed of the effects of any breach of social observance. The Maidu meet at a fire to offer to the spirits; the Achomawi and Atsugewi have a ceremony in the evening of the first day of the hunt at which the leader chews roots which he throws toward the mountains. Bourke states that the Paiute and Walapai (but not the Mohave) sing and dance before a deer hunt, but he does not specify the procedure. There is at least a partial analogy in the Western Apache sprinkling pollen and praying to the sun.[2] The Tepecano and Hasinai also have special observances.[3]

[833] The Havasupai also hold continence a prerequisite for success in the hunt. This is true of the Huichol, Paiute, Walapai, Maidu, and is at least suggested by the Luiseño data. It may be general.

I do not know that the deer drive of the Havasupai constitutes a definite type. Driving them into a *cul de sac* or over a cliff may be very common. It has been noted for the Navaho, Yavapai, Maidu, and Gosiute.[4] The chute-and-pound method is widely distributed over the Basin-Plateau and Plains, but is unknown to the Havasupai.

The use of a deer head, or that of an antelope or mountain sheep, as a disguise in stalking is a rather widespread practice. In the west it is recorded among the Mimbreños Apache, Navaho, Zuñi, Hopi, Havasupai,

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[1] Powell, 126f; Coville, 253; Lowie, (h), 234; Chamberlin, 341; Mason, O. T., (g), 489; Dixon, (a), 189; (c), 212; Barrett, (a), 257; Kroeber, (g), 45; Lowie, (a), 187; Mason, J. A., (a), 120, 145; Bourke, (d), 131; Corbusier, 326.

[2] Lumholtz, (c), II, 40, 41; Sparkman, 190; Dixon, (a), 193; (c), 213; Bourke, (a), 178; (c), 302, 304; (e), 436.

[3] Mason, J. A., (d), 138; Bolton.

[4] Stephen, 357; Franciscan Fathers, 475; Matthews, (d), 239; Corbusier, 329; Dixon, (a), 193; Chamberlin, (b), 235.

881 a few tasks for her mother, she retires to this bed, sitting or lying on it
343 most of the time during four days and nights. The rocks stay hot overnight and are reheated each morning. At her mother's bidding, a girl rises frequently during the day to carry wood or water, or to do some other work so that she will not become a lazy wife.

881 In former times, an old woman, often a girl's grandmother, sat beside
887 her throughout the night singing and talking to keep the girl awake. "Don't be
869 lazy," the old woman admonished. "When you marry, work hard and be a good wife and mother." At present, a girl is permitted to sleep part of the night.

Taboos

881 During this and subsequent menstrual periods, a girl refrains from eat-
262 ing meat, which would cause her face to wrinkle and her teeth to wear out
[263] prematurely. Although Spier (1928, 326) states that salt is not taboo, present informants say it must be used very sparingly. Otherwise, a girl while menstruating may eat much the same as usual, except that soft foods and liquids are preferable for her, and she should eat small amounts. Some foods considered appropriate in former times were corn mush, silĕ (unidentified) mush, black sunflower seed paste, opuntia pears, and dried soapweed pears.

881 Scratching with the fingernails would leave raised marks or scars on
[237] the skin, so girls formerly used a deer tibia painted with red, black, and
[531] white designs, said to be without significance. Or she might make use of any stick close at hand. At the present time, sticks appear to be used exclusively. These are undecorated. In 1951, a Havasupai girl, while visiting an abandoned storage cist with this investigator, found a stick tucked into a crack under an overhanging rock. The stick, identified without prompting as a puberty scratching stick, was about 6 in. long, 1/2 in. wide, and 1/4 in. thick. It was undecorated and unsmoothed except for one slightly rounded end which probably had been abraded with a stone. The only stick observed in use, however, was any one which happened to be at hand.

[833] Sexual intercourse is prohibited during menstruation. As one informant phrased it, if this taboo is broken "you will be pregnant right there."
[842] Infraction would result in this penalty for either premarital or postmarital
[841] intercourse during menstruation, and for intercourse during the menstrual flow following childbirth.

[856] If a girl at puberty is thin, a fat woman "stands on the girl's back" so
[826] she too will become attractively plump. In practice, a fat woman places one foot on a girl's back, exerting but little pressure. In one instance a girl's father is known to have performed this role.

842 of the pregnant woman by such gestures as covering the face with the hands.

[237] A remedy for barrenness, as related by one informant, was to drink the water in which a rat's nest, saturated with urine and feces, had been boiled.

Intercourse and Continence

843 833 Spier (1928, 301) was told that sexual relations were improper during pregnancy. There is now some difference of opinion on the matter among informants. The majority assert that continence ought to be observed during the latter months of pregnancy, but they disagree on the time, setting it from one month to as much as five or six months before parturition.

One woman explained that intercourse at regular intervals should be continued during pregnancy to insure proper growth of the unborn child. She thought there was no reason to increase or decrease the frequency (she suggested alternate nights) which she believed to be about right for the well-being of both child and mother. All informants agreed that women formerly observed strict continence for about six months or longer following birth. While they thought it undesirable to conceive while one had a baby in arms and observed that this was a period of great fertility "because you still have blood in your stomach," they admitted that women of today generally relax the taboo after the blood discharge ceases, primarily being careful not to indulge themselves often enough for conception. One informant said, "Now women aren't so fussy. They say that this is an old time belief, and some keep the rule and others don't. They ought to wait two or three months but they don't all wait that long."

842 If a fetus is fertilized by semen from only one male, the child will resemble its father and mother. However, a child of multiple paternity will look like its mother or like no one in particular. It will not have "mixed features like all of the fathers," asserted one informant.

843 Symptoms attributed to pregnancy include temporary distaste for food, nausea, vomiting, desire to sleep more than usual, and craving for particular foods.

Powers of a Pregnant Woman

843 789 During pregnancy a woman has special power over rain and is lucky at gambling. Two informants said that a pregnant woman could prevent rain but could not stop it after it started, but others maintained that she could also stop rain. She should hold some branches or other objects in her hands, raise her arms together, and move them apart in a sweeping gesture "to scatter the clouds and make them go away." She can accomplish the same end by placing an ax on the ground with the blade up. With either method she says, "Rain, go away," more a command than a prayer, al-

755 756 775 The next morning he went to a [Walapai] shaman, Dr. Tommy, from the Pine Springs-Diamond Creek area. The shaman told him that he, also, had seen the ghosts. One was a man who had died not long before. The shaman had talked with the ghosts, who indicated that they meant no harm. But the shaman ordered them back to the grave. They were not seen again, and Dr. Tommy did not sing over the patient.

787 775 774 [758] [788] If one dreamed of a deceased person or "a dead horse you used to keep," one would, in the dream, accompany the ghost and eat with him. Upon waking, the person would exhale audibly and forcefully, at the same time brushing the hands away from the face and saying, "I don't want to go with you dead people. Go away from me and stay away." This procedure was repeated four times. This was thought to prevent any harm, but if the individual became sick, a shaman was called. During a dream a person's soul traveled around, returning before waking. A person should not be awakened suddenly since the soul might not have time to return.

787 833 If men or women dreamed of sexual intercourse, it was proper to relate it upon waking. The dream was told after one exhaled and brushed one's hands away from the face four times. If this was not done, one's back would stiffen or "something like a young cottonwood tree will grow on your backbone so you can't bend before middle age." It was dangerous if one could not remember the details of a sexual dream. Then it would "stay in the heart" and one could not counteract it. There was no danger in forgetting an ordinary dream.

787 774 If one dreamed of being in a precarious place, if awakened suddenly one must relate it and not keep it in the heart; otherwise either illness would occur or the spirit would fall from a cliff causing the person to be killed in the same way.

825 763 The Havasupai had but few other omens of impending death. If one heard an owl hooting during the day or late in the evening, it meant that a close relative was dying somewhere. The noise of a porcupine could indicate the same. As one informant phrased it, "Those two are really proof, because we saw a porcupine in a tree where we camp out and go to bed. When it just got dark, when we thought we heard an owl say, 'h-hoo, h-hoo,' then 'ow, ow, ow,' we saw it was a porcupine. That was dangerous, so we took a gun, held sticks from the fire to see by, saw it by building up fire, and shot it. Just a few days later we met some boys who told us a close relative in Supai was dying. We were near Ashfork. We saw that it was proof."